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PROCEEDINGS
OF THE
AMERICAN ORIENTAL SOCIETY,
AT ITS
MEETING IN BOSTON, MASS.,

May 22d, 1889.

THE annual meeting of the Society was held in Boston, at the rooms of the American Academy, on Wednesday, May 22d. In the absence of President Whitney, Vice-President A. P. Peabody took the chair, and called the Society to order at 10 A. M. A recess was taken for one hour at noon, and the business was resumed and completed in the afternoon.

The report of the Treasurer was audited by Dr. W. H. Ward and Rev. L. Dickerman, and was accepted. The summary of accounts is as follows :

RECEIPTS.

Balance on hand, May 1st, 1888,	-	-	-	-	-	-	\$1,444.67
Assessments (89) for year 1888-89,	-	-	-	-	-	\$480.00	
Assessments (22) for other years,	-	-	-	-	-	110.00	
Sales of Journal,	-	-	-	-	-	179.01	
Interest on bank-deposit,	-	-	-	-	-	57.46	
Total receipts for the year,	-	-	-	-	-	-	826.47
							\$2,271.14

EXPENDITURES.

Printing of Journal and Proceedings,	-	-	\$1,915.57	
Expenses of Library and Correspondence,	-	-	47.18	
Total disbursements for the year,	-	-	-	1,962.75
Balance on hand, May 22d, 1889,	-	-	-	308.39
				\$2,271.14

The Bradley type-fund amounts at present to \$1,175.16.

The Librarian reported additions to the Library during the past year of 53 volumes, 123 parts of volumes, 98 pamphlets, and 1 photograph. Mr. W. W. Rockhill has presented to the Cabinet a collection of 410 Chinese coins. Of printed books the Library now has 4446 titles, and of manuscripts, 162 titles.

The Committee of Publication reported that the thirteenth volume of the *Journal* had recently been issued and distributed to members, and that the fourteenth, containing Prof. Bloomfield's edition of the *Kāuṅika-Sūtra*, was nearly in type, and would appear in the course of the year.

The Directors proposed to the Society to change the by-law relating to the Committee of Publication, by striking out the words "of whom three shall be resident at the place where the *Journal* of the Society shall be published." The recommendation was adopted. The Directors later announced that the Committee for the ensuing year would be made up of the President, the Recording and Corresponding Secretaries, and Professors I. H. Hall of New York, and J. P. Peters of Philadelphia.

The persons named below were, on recommendation of the Directors, elected Corporate Members :

Prof. James S. Blackwell, Columbia, Mo. (Columbia Univ.);
Dr. Christopher Johnson, Jr., Baltimore, Md. (Johns Hopkins Univ.);
Mr. William R. Martin, now at Tübingen, Germany;
Prof. Hinckley G. Mitchell, Boston, Mass. (Boston Univ.);
Prof. Alexius J. E. Mullan, Washington, D. C. (Georgetown Coll.);
Rev. F. P. Ramsay, Wetheredville, Md.;
Dr. Frederick C. H. Wendel, New York, N. Y. (328, E. 55).

It was announced that the next meeting would be held in New York, on Wednesday, October 30th, 1889, and that Messrs. H. Drisler, W. H. Ward, I. H. Hall, and R. J. H. Gottheil would act as Committee of Arrangements for it.

On the proposal of a Nominating Committee appointed by the presiding officer, the following persons (the same as last year) were elected officers for 1889-90 :

President—Prof. W. D. Whitney, of New Haven.

Vice-Presidents—Rev. A. P. Peabody, of Cambridge, Mr. E. E. Salisbury, of New Haven, Rev. W. H. Ward, of New York.

Recording Secretary—Prof. D. G. Lyon, of Cambridge.

Corresponding Secretary—Prof. C. R. Lanman, of Cambridge.

Secretary of the Classical Section—Prof. W. W. Goodwin, of Cambridge.

Treasurer and Librarian—Mr. A. Van Name, of New Haven.

Directors—Mr. A. I. Cotheal and Prof. I. H. Hall, of New York, Pres. D. C. Gilman and Prof. M. Bloomfield, of Baltimore, and Profs. J. P. Taylor, of Andover, J. H. Thayer, of Cambridge, and E. W. Hopkins, of Bryn Mawr.

The acting Corresponding Secretary, Prof. Lyon, reported the names of members deceased during the past year (or earlier, without due notice taken at the time). They were the following Corporate Members :

Prof. Elijah P. Barrows, of Oberlin, O.;
Prof. Pliny E. Chase, of Haverford, Pa.;
Mr. Michael Heilprin, of New York;
Rev. Orlando D. Miller, of South Merrimac, N. H.;
Prof. Frederick Stengel, of New York;
Mr. Russell Sturgis, of London;
Rev. Henry J. Van Lennep, of Great Barrington, Mass.

Dr. Barrows was born at Mansfield, Conn., Jan. 5, 1805, and died Sept. 14, 1888. He was graduated from Yale College in 1826, and ordained as a minister in 1832. He was professor of sacred literature in the Western Reserve College, Hudson, Ohio, 1837-1852; professor of the Hebrew language and literature in Andover Theological Seminary, 1853-1865; instructor in New Testament interpretation and literature in the Union Theological Seminary, New York, 1869-1870; and began his work as professor of the Hebrew language and literature at Oberlin, in 1872. He ceased to lecture in 1880. During recent years he has been a confirmed invalid, and has suffered much. But Oriental pursuits lost none of their charms for him, and he was particularly fond of the Arabic. His mind was clear to the last, and so vigorous that he took up the study of Norwegian and Zulu after he was 82 years old. Dr. Barrows was the author of the "Companion to the Bible," and of "Biblical Geography and Antiquities."

Professor Chase, who died Dec. 17, 1886, was born in Worcester, Mass., Aug. 18, 1820. He was graduated from Harvard College in 1839. Nearly all his life was devoted to teaching, in Leicester and Worcester, Providence, Philadelphia, and Haverford. In 1871 he was appointed Professor of Natural Science in Haverford College, and in 1875 was transferred to the chair of Philosophy and Logic in the same institution. He was also appointed, in 1884, Lecturer on Psychology and Logic in Bryn Mawr College. His studies and investigations took a wide range, including mathematics, physics, philosophy, and philology. He was author of several works on arithmetic and on meteorology, and a prolific contributor to various magazines. A brief but excellent memoir of him was read by Philip C. Garrett on Oct. 21, 1887, before the American Philosophical Society, and afterwards published.

Mr. Heilprin died on May 10, 1888. He was a Polish Jew by birth, son of a learned and philosophic father. In 1843, when twenty years of age, he emigrated with his family to Hungary, where he took part in the movement which led to the revolution of 1848. In 1856 he went to England, and came thence to America. For two years he taught school in Philadelphia, and removed to New York to become connected with the "New American Cyclopædia," to which he contributed a large number of valuable articles, besides taking a prominent part in the

revision and supervision. He contributed much to the success of the *Nation*, his connection beginning in 1865, and that journal pronounces his loss "irreparable." In 1879-80 he published two volumes on the "Historical Poetry of the Ancient Hebrews," and he left behind a third volume in manuscript. He was a man of prodigious learning and of singular modesty.

Rev. O. D. Miller was born at Woodstock, Vermont, Oct. 19, 1821, and died Oct. 11, 1888. He was graduated at Norwich University in 1845. He began the study of law, but turned to the ministry in the Universalist Church, and was pastor at various places in several states. But his fondness for scientific and oriental study led him to abandon the ministry. Contributions from his pen were published in the *American Antiquarian* and *Oriental Journal*, the *Oriental and Biblical Record*, and in the *Universalist Quarterly*.

Professor Stengel was born April 9, 1828, in Kleinbotwar, Württemberg. He was educated in the Normal School at Stuttgart, and then taught in Stuttgart, Frankfort on the Main, and in the family of the Duke of Montrose, in Scotland. He afterwards continued his studies at Paris, Madrid, and Rome, teaching also a part of the time. In 1869 he came to New York. Here he was appointed tutor of German in the School of Mines, Columbia College, and held the position until it was abolished, four years ago. He took an active part in the literary and scientific life of New York. His death occurred on March 25, 1889.

Mr. Sturgis resided during most of his life in England, as a partner in the banking firm of Baring Bros. & Co. He died Nov. 2, 1887.

Rev. Dr. Van Lennep was born March 18, 1815, at Smyrna, Turkey, where his father was Swedish consul, and an early and valuable friend to the American missionaries. He graduated at Amherst College in 1837, studied theology at Andover, and with Dr. Hawes at Hartford, and embarked for Smyrna as missionary in December, 1839. He visited the United States several times, and came back permanently in 1869. In 1877 he taught at Leroy, N. Y., in 1886 at Great Barrington, Mass., where he died Jan. 11, 1889. He was the author of "Bible Lands: Their modern customs and manners illustrative of Scripture," and "Travels in little-known parts of Asia Minor; with illustrations of Biblical Literature and Researches in Archaeology."

Professor I. H. Hall presented a report for the committee appointed at the last meeting to take in hand the matter of cataloguing the Oriental manuscripts in America. This committee have issued a circular of inquiry, and have received numerous replies; but they are aware of the existence of many other MSS. of which they have not yet definite information.

Professor Hall also offered a note respecting a previous communication, as follows :

In the "Tradition of the Apostles," a part of my second paper in the Proceedings for October, 1888, I thought, as I stated, that the MS. was unique. I made a reasonable search in the books at command, and did not find it. But shortly after the paper was printed I discovered, or rather remembered, that I had read the substance of it already, and, indeed, had it in my study while writing. It is one recension of a part of "The Book of the Bee," of which I had read every word, and written a notice for one of our learned journals, as well as for a newspaper or two, and which, while writing for the Society, I had quite forgotten. By consulting the "Bee," it will be seen at once which of the manuscripts used by Budge most nearly resembles the one I used. The publication in the Proceedings is not valueless, because it is a recension, or at least a copy, with its own peculiarities; but it is not "unique." I can only account for the slip by the extraordinary pressure of work under which I was kept at the time; the building, moving, and re-arranging of the Metropolitan Museum being then in progress, and my preparing a paper and getting to the meeting of the Society being done only with the greatest effort and difficulty.

The following communications were presented :

1. Inscriptions from Yarpuz, supposed to be the site of ancient Arabissus; by Prof. Fisk P. Brewer, Grinnell, Iowa.

These inscriptions were copied from slabs in the Armenian church by Rev. George P. White, in 1863.

1. Two separate inscriptions in the copy, but originally parts of one.

ΟΤΑΣΩΡΕΑΣΤΟΥ	ΘΥΠΑΟΥΣΙΑΣ
ΔΕΞΑΜΕΝΟΣΚ	ΤΟΝΠΟΛΥΜΟΧΘΟΝ
ΡΙΟΝΡΑΟΤΕΡΟΝΠΑ	ΡΑΔΡΑΜΩΝΕΝ
ΘΑΔΕΚΑΤΑΚΙΜΕΙ	ΦΙΛΑΓΝΟΣΕΙΣΤΗΝ
ΤΟΥΟΙΚΕΙΟΥΠΡΟΣΤΑ	ΤΟΥΚΑΤΑΦΥΤΩΝ
ΑΝΓΙΑΗΨΙΝ	

‘Ο τὰς δωρεὰς τοῦ Θεοῦ πλουσίας δεξάμενος κ[αὶ] τὸν πολ[ύ]μοχθον [β]ίον
 ραῦτερον παραδραμὼν ἐνθάδε κατὰ(ε):μ(α)ι Φίλαγνος εἰς τὴν τοῦ οἰκείου προστάτου
 καταφυγὼν ἀν[τ]ίληψιν.

‘After having received God’s gifts of wealth, and having more comfortably finished the course of this toilsome life, here rest I, Philagnos, who have fled for refuge to the support of my personal Guardian.’

The alpha has its cross-stroke shaped like a V; the epsilon and sigma are circular; the omega opens from above.

In the first line there is a mark over the theta.

2.	ENE	AKA
	TAK	TEH
	THE	MAKA
	MAΣ	MAH
	HΣ	M

*Εν[θ]α κατὰκ[ε]ιτ(αι) ἡ τῆς μακα[ρ]ί[α]ς μ[υ]ν[η]μ[η]ς Μ.

The letters are shaped as in No. 1.

The inscription seems incomplete at the close.

3. ΕΝΘΑΚΑΤΑΚΕΙ
ΤΕΗΤΗΣΜΑΚΑΡΙΑΣΜΝΗ
ΜΗΣΕΙΣΙΑΩΡΑΗΦΙΑΑΝΔ
ΡΟΣΗΠΑΡΑΠΑΝΤΩΝΜΕ
ΜΑΡΤΥΡΗΜΕΝΗΚΑΛΑ
ΕΤΕΛΕΥΤΗΣΕΝΜΗΝΙΑ
ΕΚΕΜΒΡΙΩΔΙ' ΝΙΝ' < Γ'

*Ενθα κατὰκειτ(αι) ἡ τῆς μακαρίας μνήμης Εἰσίδωρα ἡ φίλανδρος ἡ παρὰ πάντων
εὐμαρτυρημένη καλὰ. ἐτελεύτησεν μηνὶ Δεκεμβρίῳ δέ [Ν] ἡν[δ]. γ'

'Here lies Isidora, of blessed memory, who was devoted to her husband, and had honorable testimony from all men. She died in the month of December, the 14th day, the third year of the indiction.'

The interpretation of the close of the last line is doubtful.

The alpha is shaped as in No. 1 : epsilon, sigma, and omega are irregular.

4.

TO	ΠΘC
ΕΝΘ	ΑΚΑΤ
ΑΚΤΙΕ	ΕΙΩΑ
ΑΕΣ	ΔΟΥ
ΛΟΣ	X—s

Τόπος ἐνθα κατὰκ(ει)τ(αι)[ε] Ελωά[ν]η[ς], δοῦλος Χ(ριστ)οῦ.

'Place where resteth John, a servant of Christ.'

Alpha is shaped as in the other inscriptions; epsilon, sigma, and omicron are not uniform. In line 3, perhaps TI was transposed in copying, so that it should have been given KITE=κείται.

Professor Brewer added a note on the inscription at Lystra in honor of Augustus, found and published by Dr. A. H. S. Sterrett; DIVVM AVG. COL. IVL. FELIX GEMINA LVSTRA CONSECRAVIT D. D. The discovery of this inscription fixes the site of Lystra at nearly twenty miles south of Iconium. It is the earliest known record of the place, made about 14 A. D. Here was a Roman colony, which was then called Lustra. The presence of a colony would naturally produce the prosperity Lystra was enjoying at the time of Paul's visit. From its title of Gemina it is conjectured to have been established at the same time with some neighboring colony, perhaps Antioch of Pisidia or Iconium.

2. On the 'Circle of Sovereignty' in the Avesta; by Dr. A. V. Williams Jackson, of Columbia College, New York City.

At Yt. x.67—the description of Mithra riding forth in majesty—Geldner, in the new edition of the Avesta, reads :*

*yō vāša mainyu.hām.tāšta
berezi.cakhra fravazaiti
haca karšvare yaŋ arezahi
upa karšvare yaŋ qanirathem bāmim
rathwya cithra hacimnō
qarenānhaca mazdadhāta
verethraghnaca ahuradhāta*

'Who upon his high-wheeled chariot made by the spirit, drives forth from the Karshvar of Arezahi to the Karshvar of Hvaniratha, attended by . . . , attended by the Glory made by Mazda, and by the Victory made by Ahura.'

The reading *rathwya cithra hacimnō* is in accordance with Geldner's explanation 'mit der erscheinung (*cithra*) eines herrschers' in *K.Z.* xxv. 497, 522, Note 90. Darmesteter, in *S.B.E.* xxiv. 136, renders Westergaard's text, *rathwya cakhra hacimnō*, 'accompanied by the wheel of sovereignty,' but adds in a foot-note the explanation 'and rolling upon it.' This is not quite in place; the chariot is already *berezi.cakhra*. May not, however, the rendering be right, and another explanation suggested?

As regards the MS. readings *cithra* and *cakhra*, Professor Geldner has personally told me that *cakhra* here in his opinion has equally good MS. authority—e. g., cf. Yt. x.136, text *cakhra*, variant *cithra*, and *berezi.cakhra*, *berezi.cithra* in our own stanza—and he favored the present suggestion made in support of *cakhra*: that is, to render *rathwya cakhra hacimnō* etc. 'attended by the Circle of Sovereignty, by the Glory, and by Victory' (thus emphasizing throughout the personal nature here of *hacimnō*), and to make an identification between *rathwya cakhra* and that curious circle (wheel, ring, crown, or chaplet) always found accompanying the figure of kings—being held in their hand—on the later Sassanian and ancient Achæmenian rock-cuttings and inscriptions. This circle or wheel must then have been to the Iranian an emblem of majesty like the crown. It would symbolize the sovereignty of Mithra, who is attended alike with Glory (*qarenānha*) and Victory (*verethraghna*).

The idea of the explanation was first suggested by an illustration ('Sassanian Kings—at Nakhsh-i-Rustem') in *The Story of Nations Series—Media*—by Madame Z. A. Ragozin (New York, 1888). The cut, p. 377, apparently represents two Sassanian kings making a friendly compact, and dividing between them the sovereignty. Each grasps the side of a circle (ring, chaplet, or wheel), which appears to symbolize

* For convenience I have in these two articles used Justi's transcription.

the royal power. It seems plausible, at least, to suggest an identification of this with the old Av. *rathwya cakhra* as circle of sovereignty, emblem of kingly rule.

Leaving the Sassanian and reverting to the more ancient Achæmenian records—on the Great Behistan Inscriptions (Rawlinson, *J. R. A. S.*, x. 187; Kossovitz, *Inscriptiones Palæo-Persicæ Achæmenidarum*, p. 46 ff.), we find carved above the head of King Darius a representation of Ormazd, who holds in his hand before the king a circle or ring, doubtless the circle of sovereignty, the *rathwya cakhra* of the Mihr Yasht.

The symbol is then Old Iranian (Avesta), Achæmenian, and Sassanian. Its very occurrence in connection with Mithra in the Avesta becomes significant for the Sassanian times and their worship of Mihr: see the frequent representations of Mithra—all with this circle—in Rawlinson's *Seventh Oriental Monarchy*, pp. 64, 603, 606, 613, 628.

This suggestion is admirably in keeping with another passage in the Avesta, Vd. ii. 7: *āaṭ hē zaya frabarem azem yō ahurō mazdāo, suwṛām zaranaēnīm aštrāmca zaranya.paēsīm. yimō asti berethē khšathrayāo* 'then I, Ahura Mazda, brought Yima two implements: a golden ring (*suwṛām*) and a gold-adorned staff.—Yima is to bear the royal sway, (*khšathrayāo*, *ā*-declension here). Thus the ring and staff (cf. sceptre) are here symbols of royalty—so Darmesteter has already noted ad loc. *S. B. E.* iv. 12, Note 3.*

This legend of the kingly circle seems also to have lived on in later Iranian times in the Jemshid (Yima) legend of Firdausi, cf. Shah Namah, i. 443, p. 85, ed. Vullers: 'Put not your hope in this world! See what evil it did to Jemshid (Yima), who at last had to go out of the world, nor remained to him throne, crown, nor girdle (*kamar*).'

Av. *cakhra* 'circle or wheel' may therefore with *rathwya* be fitly regarded as the emblem of sovereignty; the ring, girdle, diadem, chain are mere variations. The investiture with the ring and chain is quite Oriental: for instance, in the Bible (Gen. xli. 42), Pharaoh presents the ring and gold chain to Joseph as the symbol of authority, and similarly in Esther iii. 10, Ahasuerus to Haman. For a like suggestion from the Assyrian department (but otherwise explained), see Jastrow, in *A. O. S. Proceedings*, October, 1888, p. xcvi, ll. 15-18.

3. Avesta Grammatical Jottings; by Dr. A. V. W. Jackson.

1. Av. adjectives (masc.) in *-van* with (fem.) *-vairī*.

The close relation of certain *n*-neuter nouns with *r*-neuters is familiar enough in Skt. etc.: cf. Brugmann, *Grundriss der vergl. Gram.* ii. § 118. From the Avesta, compare for example *ayar, ayan* 'day,' *baēvar, baēvan* 'thousand,' *zafar, zafan* 'jaw,' et al. In like manner, adjective stems in *-van* show in Skt. a corresponding fem. stem in

* On Vd. ii. 7, cf. now W. Bang in *Wiener Zeitschrift*, iii. 116 ff., who makes *khšathrayāo* dual, and well compares from the Old Persian Inscriptions *kha'ram frabara*.

-varī: thus, *yájvan yájvarī*: cf. Whitney, *Skt. Gram.*, §435. From the Avesta, three similar instances noted of -*van* (masc.) -*vairī* (fem.) seem worth putting together. They are *ašavan*, *ašavairī* 'righteous,' Ys. lviii. 4 (observe besides fem. *ašaonī*, Geldner, in *K. Z.* xxiv. 131), and *vispataurvan*, *vispataurvairī* 'all-conquering' (cf. Bartholomae, in *K. Z.* xxix. 496) and *haptō.karšvan*, *haptō.karšvairī* 'having seven Karshvars, Zones.' The last word, though fem. in form, is used also substantively as neut. pl., general case, at Yt. viii. 9, *haptō.karšvairīs* (new reading)—one of the many instances of interchange of fem. and neut. in pl. in Avesta.

2. Av. *garenu*.

May not Av. *garenu* 'itch,' a disease, Vd. vii. 58; Yt. xiii. 131 (Phl. trad. *gar*: cf. N. Pers. *gar*, 1. 'itch, scabies'; 2. 'desire, voluntas'), be etymologically connected with Skt. *gr̥dhnū* 'greedy, hasty,' *√gardh* 'be greedy,' just as Av. *buna* 'foundation' = Skt. *budhná*, or Av. *sanat* 'it appeared,' Yt. xiv. 7 (i.e. *sad-nať*, *√sad*)? The variety in development of meaning is easy: thus, Av. *garenu* 'itch.' (physical), Skt. *gr̥dhnū* 'itching (metaphysical), eager, greedy, desirous.' Cf. Eng. *itching*, 'eager, greedy:' e.g. Shakespeare, *Jul. Cæs.* iii. 3. 10, 'to have an itching palm,' i.e. a greedy hand to sell for gold. Similarly Lat. *prurigo* 'itch, desire.'

3. Av. *thanvana*, *thanvara*, *thanvar*.

For *thanvana* 'bow' Justi cites derivation from *√tan*. Would it not be better to derive both this and the following *thanvara*, *thanvar* directly from *√thañj* 'draw, drive,' thus for **thañgana*?—a new example of orig. and Gāthā Av. *g* falling out in later Av. before *v*: cf. G Av. *dregvañt* 'wicked' = Y Av. *drvañt*; G Av. *hvōgva* nomen propr. = Y Av. *hvōva*; adj. *drighu* 'poor,' fem. *drvī*.

4. Locative singular (str. st. + *a*) in *u*-stems.

The new edition of the Avesta has restored at Yt. vi. 3 a true instance of strong (middle) stem + postpositive *a* in loc. sg. of *u*-stems. The reading is *añhava astvqñti* 'in the material world.' Similar is the form *gātava* at Ys. lxv. 9—on the latter cf. also Caland, in *K. Z.* xxx. 539. Of course the common loc. sg. of *u*-stems in Av. ends in -*āu* or -*vō* (old gen.?).

5. Av. *pathām*.

The acc. sg. *pathām* is taken by Bartholomae, *Handbuch der altiran. Sprachen*, §248 end (cf. also the Anmerkung on *pathāo*), as 'kontamination' from *pañt* and *path*. It may be so. But, owing to the existence of a gen. sg. *pathayāo qastātayāo*, Fr. v. 1, and acc. pl. *tāo pathāo*, Vd. viii. 14, it seems simpler to regard *pathām* merely as a transfer to the *ā*-declension. So Justi already recognizes its use as fem.

7. Instrumental singular *qarena* (Yt. x. 141) beside *qarenaiha*.

The instr. sg. *qarenaiha* 'with glory,' stem *qarenah*, is regularly used throughout the Avesta. Only once, Yt. x. 141, we find the form *qarena* (as if new formation like *a*-stem), where Justi' says "Westerg. vermuthet *qarenaiha*." The reason for this bizarre new form, however, is plain. The text has *qarena hacimnō* 'attended by Glory.' The regular form, which is *qarenaiha*, is avoided or altered in order to obviate the two contiguous *ha*'s, **qarenaiha hacimnō*—a new instance for the law, quite strongly developed in Avesta, that the repetition of a like syllable is to be avoided: e.g. Av. *maidhyārya* for *maidh[ya]-yārya*: cf. Eng. pronunciation *Wor[ce]ster*, which for example avoids the repetition of two hisses, or vulgarly the pronunciation *supernum-e[ra]ry, pro[ba]ble*.

8. Av. *hā* as nom. sg. masc. pronominal.

At Vsp. xii. 1, *hā vañhuš sraošō* 'the good Sraosha,' the form *hā* is generally received as an error for *hō* or *hāu*: cf. also Justi, s. v., "lies *hō* oder *hāu*." May not the form *hā*, however, be correct—an old survival (the passage Vsp. xii. 1 is a formulaic reminiscence any way), like Skt. *sa* or Av. *aēša*, Vd. v. 26 (xv. 15), as nom. sg. masc.? Thus Av. *hā*, *aēša*: Av. *hō*, *aēšō*: Skt. *sā*, *ēśā*: Skt. *sās*, *ēśās*. Of course, in Av., *hā* must be long as being a monosyllable.

9. Orig. *ʎans* 'oppose, be inimical' in Avesta.

The existence of an orig. *ʎans* 'oppose, be an enemy' is recognized by Geldner (*Drei Yasht*, p. 135; *B.B.* xiv. p. 27) in Av. *āsta* 'opposition, persecution, hostility, hatred': cf. Ys. xxxiv. 8, *thwahyā mazdā āstā urvātahyā* 'with hostility toward thy doctrine, O Mazda'; cf. also Ys. xli. 18, *āstēng*; Ys. xli. 14, *āstāscā*; and in Niringistān *āstā*. A new support for this root I now see in Yt. x. 20 (of horses) *vazyāstra*, a *tra*-formation from orig. *ʎans*, with *vazya* 'a burden' or 'driving' (verbal noun)—thus 'impatient of the burden or of being managed, refractory, bad to handle or drive.' The text Yt. x. 20 describes the misfortunes of those who lie unto Mithra, and will be thus rendered: 'Even their very (*ciṭ*) horses, namely, (*yōi*) of the Mithrodrújes, become refractory; they overtake not in running, nor when ridden or driven do they outrun or outdrive.' To this same orig. *ʎans* might be reckoned the name of the Evil Spirit Ahriman, *aiura mainyu*, G Av. *aūgra*, i. e. **ans-ra*, as 'the adversary or enemy' in the Biblical sense, 'the arch-fiend' (cf. for meaning A. S. *fēond* from *ʎfēon* 'hate, be an enemy').

6. Genitive plural of Av. *in*-stems.

For the gen. pl. of *in*-stems in Av. no instance seems to have been quoted. The new reading at Yt. iv. 7, *drujinām*, may best be explained as such: 'of those belonging to the *Druij*.'

4. On Mr. Petrie's recent explorations in Hawara, Biahmu, and Arsinoë ; by Mr. Lysander Dickerman, of Boston, Mass.

In the winter of 1887-8, through the munificence of friends, Mr. Wm. M. Flinders Petrie began a systematic exploration of the region around Hawara in the Egyptian Fayoum. The exploration was continued during the following winter. The result is a book containing sixty-three quarto pages and thirty plates. This work is useful in settling some mooted questions. Professors Maspero and Sayce had both said that the Lake Moiris of Herodotus never had any existence. The conclusions of Mr. Petrie are that the Fayoum is an oasis near the Nile valley, and that the land intervening was low enough to allow the water of the Nile to pour into the basin. The area of this oasis was formerly about forty miles across, exclusive of Wadi Rayan on the south. The improvements of Amenemhat I. and III., of the XIIth dynasty, consisted in diminishing the size of the lake formed by the overflow of the Nile, and thus increasing the amount of arable land. Amenemhat III. also erected there two colossal statues of himself, probably in commemoration of his successful reclaiming of previously submerged land. The area of the lake or marsh was further reduced under the Persians, and still further during the Greek period ; and the shrinkage of the lake has gone on till now the old Roman quay stands 130 feet high in the air, and the Nile falls more than 200 feet before its waters begin to evaporate from the lake. The problem now is to know how to let just water enough into the canals, so as to dry up the lake, and preserve for cultivation the greatest possible area of land.

According to Mr. Petrie, the great labyrinth, and the casing of the pyramid of Hawara, have been a quarry long ravaged for stone and lime. Villages of laborers have lived for generations on the spot, and have carried on the work of destruction as a livelihood. What little they had left was either carried off or completely concealed, a few years ago, when a railroad was run through the province. Hardly a piece of pavement now remains ; and the plan of the famous labyrinth, which Herodotus said surpassed in labor and expense all the walls and works which the Greeks had ever built, is hopelessly lost. But though the labyrinth is completely destroyed, its ancient site, thanks to Mr. Petrie, is at last no longer a mystery. Strabo said that it was situated between two pyramids ; and Mr. Petrie has found between the pyramids of Hawara and Illahoun an area 1000 feet long by 800 feet wide, an immense bed of chips of fine white limestone. Wherever in all this area Mr. Petrie sunk a shaft, he came upon this bed of chips rammed down—a kind of concrete, forming a solid pavement, on which were evidently built the walls of some enormous structure. On that pavement now lie thousands of tons of the fragments of the destroyed walls. The area is large enough for all the temples on the east side of Thebes, Luxor and Karnak, and the Ramesseum, the largest temple on the west side. The material is limestone and red granite.

When Mr. Petrie discontinued his work in the spring of 1888, he supposed that the pyramid of Hawara might contain the body of Amenem-

hat III., and that the excavations of the winter of 1889 would bring to light the mummy of a Pharaoh found in its original place of sepulture—and that, too, a Pharaoh of the magnificent XIIIth dynasty, possibly the very one who courteously entertained Abraham and Sarah when they visited Egypt. But in this respect he was disappointed. Spoilers had gone in before him, had found the sarcophagus of Amenemhat III. and that of his daughter Ptah-nef-eru, the lids of each lying askew on them still. He found the chamber itself hewn out of a single stone! Inside it is 22 feet $3\frac{1}{2}$ inches by 7 feet $10\frac{1}{2}$ inches, and 6 feet 2 inches high. The stone is about three feet thick, and Mr. Petrie estimates its weight at about 180 tons. It is of hard brown quartzite sandstone, exquisitely cut, square and true into the corners, so that he never suspected the absence of masonry till he searched for joints and found none.

In the cemetery of Hawara Mr. Petrie found numerous vases, glass lenses, jars of coins, toys, and countless works of art. One discovery carries with it a significant moral. Mr. Petrie says: "In one case I found a dummy mummy; it professed to be that of an infant, and had the regulation head-case, pectoral, and sandals; but the embalmers had not taken the trouble to prepare the little one, but had taken an old muddy thigh bone and an old skull full of mud, picked up in some deserted cemetery, to give the weight and substance requisite for the body. The whole fraud was decently put in a neat wooden coffin, and duly buried. It may have been mere indolence that led to this, or—sad to suggest—such bogus bodies may have been made up in healthy times, when work was slack, and kept ready to serve out whenever a pressure of business came in. The period of this style is probably about the first century B. C."

The chapter on mummy decorations is particularly instructive and entertaining. Mr. Petrie traces the slow growth of funereal art, from the moulded stucco and cartonage of the earliest times down to the introduction of skilful portraiture at the time of Hadrian's visit to Egypt, about the middle of the second century of our era. The volume contains eighteen lithographic reproductions of these portraits, and a carefully written chapter by Mr. Cecil Smith, an artist, on the method by which they were produced.

Mr. Smith proves from a careful analysis of the works themselves, and from the descriptions of similar works by contemporaneous Greek and Roman authors, "that they were executed in melted wax, with a brush and a fine stump, possibly of metal." The colors, in powder, were ground in thoroughly with wax, and then the mass was fused in the hot sun. On a cedarwood panel $\frac{1}{16}$ to $\frac{1}{4}$ of an inch thick, and 9 by 17 inches, first a priming distemper was laid, then a grounding, varied in tint, lead color for the background and draperies, flesh color for the face; and then the surface color was worked on, in either a pasty or a creamy free-flowing state.

This instructive and entertaining volume also contains translations by Mr. Griffith of the new hieroglyphics discovered, a treatise by Mr. Sayce on the numerous Greek papyri of the Fayoum, another on the vegeta-

ble remains, by the naturalist, Mr. Percy E. Newberry, and an elaborate chapter by Mr. Petrie himself on the weights used by the ancient Egyptians. It may be regarded as a supplement to the list of weights published in his "A Season in Egypt, 1887." These, together with the article by Dr. Brugsch-Bey in the last number of the *Zeitschrift für Ägyptische Sprache und Alterthumskunde*, on "Die Lösung der alt-ägyptischen Münzfrage," will afford new material for the study of a somewhat disputed question. The book is a treasure to the student of Egyptology, and is a witness to the painstaking scholarship of Mr. Petrie.

5. Prolegomena to a Historical Account of the Egyptian Religion ; by Dr. F. C. H. Wendel, of New York City.

An abstract of this paper is as follows :

Dr. Wendel began with referring to and rejecting the view that the Egyptian religion was originally a monotheism, while not denying that there was inherent in it, or in some of its forms, from the earliest times, a certain monolatralistic tendency, especially noticeable in the Râ-religion, which latter finally culminated in a solar monotheism. Again, traces of pantheism are to be found in every polytheistic religion, but pantheism as a system, however crude and primitive, can nowhere be found in Egypt—unless animism be a pantheism. The Egyptian religion is an agglomerated polytheism, a heterogeneous mass, a combination of many religions, each polytheistic in its nature—and that with so little fusion that we find throughout three or four essentially distinct religions having national recognition, and a large number of local religions, running side by side.

The explanation of this is to be found in the long-subsisting political division of the country. The nomes are the elements that make up Upper and Lower Egypt, whose union constituted Egypt ; and the religions of the nomes make up the Egyptian religion. Each nome had its peculiar and supreme guardian deity, worshiped by it, whatever deity might be the official head of the national pantheon. All these local deities were recognized by the general government ; and the local governments in turn recognized the state religion, by giving its chief deity a chapel in each local temple. There are also traces of general guardian deities of the Upper and Lower country.

In many localities the worship embraced two additional deities, forming with the chief one a triad, generally of father, mother, and son : thus, Ptah, Sôchet, and Imhôtep at Memphis ; Osiris, Isis, and Horus at Abydos ; Amon, Mut, and Chonsu at Thebes ;—but also perhaps of father, mother, and daughter, as Chnum, Satet, and Anuket at Elephantine.

Another combination is the ennead (*pant âat* 'greater circle'), appearing first early in the IVth dynasty (c. 3000 B.C.), and seeming to be of Heliopolitan origin. It has national acceptance, with everywhere the head of the local pantheon as leader, though otherwise with

tolerably fixed membership. It is doubtless an artificial product, devised by the Heliopolitan priesthood in order to bring into closer connection the local and national religions.

As was natural, the important office of demiurgus was ascribed to the head of the local pantheon; and so there are as many demiurgi as local religions in ancient Egypt. But there are other divinities of undoubted cosmological origin, not connected with any pantheon: some worshiped by the people generally, others of speculative origin, fully understood and revered only by the priests. Of the former class, popular deities, were, for example, Ranutet, goddess of the harvest, and Hâpi, god of the Nile, hundreds of devotional hymns to whom have come down to us, and who assumes later a high national importance. Of the other class was, for example, Chepra, personification of the mysterious Becoming, later identified with the midnight sun by the calendrical school of theology. His name comes from *cheper*, the scarab, a beetle whose habits were to the Egyptian mind deeply mysterious. Further, the eight gods of the elements, so called, the ogdoad of Hermopolis, originally four male divinities, to which females are later added. They are said to represent chaos (the male and female generating principles), eternity, darkness, moisture. Other examples are Shu, the god that supports the heavens, and his sister Tefnut; Qeb and Nut, earth and heaven: and, according to some, Hathor and Neit, the latter considered as the female principle in the universe.

A characteristic peculiarity of this religion is animal-worship, which carries us back to primitive conditions in Egypt. It has long been contended that the most primitive form of Egyptian cult was animism, which held that, as man has life and a soul, so an animal, a plant, even a material object, has a soul, or a contained spirit or demon which is the cause of its good or evil qualities; and this demon has to be propitiated. In primitive cults, fear is a stronger motive than gratitude. In Egyptian animal-worship we find both motives, shown, for example, in the worship of the lion, crocodile, hippopotamus on one side, and the bull, ibis, vulture on the other. To explain how the higher forms of worship arose from this early animism is not attempted here; the question is perhaps the most difficult one the student of religion has to deal with. Nor can we tell how the sacred animals came to be associated with their divinities. Some of the oldest and most important of these associations were those of the Apis-bull with Ptah; the cow with Isis, Nephthys, and Hathor, the ram with Amon-Râ and Chnum, the jackal with Anubis, the ibis and cynocephalus with Thot, the sparrowhawk with Horus, and so on. Frequently the divinities were pictured with the heads of their sacred animals; images of these were always acceptable offerings to them; and at their temples were kept representative specimens of the species. But also trees were sacred to various deities, as the sycamore to Hathor.

Among the deities owing their origin to speculation, the most important is Mât, goddess of truth and justice. She had national worship (although we know nothing of her cult), and there is little reason to doubt the statement of Herodotus, that the judges wore her picture on

their breasts. So Sefchet, goddess of wisdom, the wife of Thot; Weset and Apet seem to be personifications of parts of Thebes; Amentet, of Amenti, the Egyptian Hades—the last three apparently of later origin.

Untold legions of demons, of various character and connection, help to complicate the religion. Osiris alone had forty-two associated with him in judging the souls of the departed. It is only of the spirits of the Lower World that we know the names, and to some extent the natures.

Early in the history of Egyptian religious thought there arose a movement, on the part of the priests alone, to explain matters affecting the gods and their festivals; but it was not inspired by a love of truth and a spirit of scientific inquiry, and, instead of increasing our knowledge of the religious development, it confuses it by heaping up absurdities and impossibilities.

Of the local religions, part remained in local obscurity, while part arrived at national importance. The latter were eight: the religions of Ptah of Memphis, of Rā of Heliopolis, of Osiris of Abydos, of Amon of Thebes, of Sebek of Heliopolis, of Neit of Sais, of Hathor of Denderah, and of Horus of Edfu. The reasons were various, religious and political. Rā was the solar deity *par excellence*; after the failure of the attempt of Amenophis IV. (c. 1400 B. C.) to establish a sort of solar monotheism by setting up the sun's disk, under the name of Aten, as sole object of worship, he seems rapidly to have declined, becoming merged with Amon as Amon-Rā. Osiris was god of the dead and ruler of the Lower World, and this made him prominent at all epochs. Ptah, when Memphis was made the capitol of the united kingdom, became the god of the government, and so the chief deity of the nation; and even when superseded in this position by Amon, he maintained a high position, until merged with Osiris, under the Ptolemies, in the new god Serapis, imported from Asia Minor. Amon of Thebes is found as chief god about 2100 B. C.; in the XIIIth dynasty (c. 1930 B. C.), he yields the highest place for a short time to Sebek; but after the expulsion of the Hyksos he is restored, and again, after the reform of Amenophis IV., reappears as Amon-Rā, and maintains his sway until Psammetich, founding the XXVIth dynasty, set up Neit of Sais. Under the Ptolemies, Hathor and Horus share the supremacy, until the advent of Christianity. Of the old deities, Isis alone retained her worship, on the island of Philæ, even in Christian times, far into the 4th century.

6. Arabic Manuscripts in the library of the University of the City of New York; by Prof. G. F. Moore, of Andover, Mass.

The Library of the University of the City of New York contains a small but valuable collection of Arabic manuscripts, chiefly of grammatical works, which was made in Syria by Rev. Jonas King. Mr. King had studied in Paris with De Sacy, preparing himself for the chair of Oriental languages in Amherst College. At the beginning of 1823 he went to Syria, under a three years' engagement to the Ameri-

can Board of Foreign Missions. He spent the summer of that year at Deir El Kamar on the Lebanon, studying Arabic, and on the fly-leaf of MS. 18 in this collection is written as follows : J. King, Der El Kamar, 1823. I think it likely that most of the manuscripts, if not all, were bought at that time. All of them have labels in King's hand, with the titles, and sometimes brief descriptive notes. King's life-work, as is well known, was done in other fields. The Arabic manuscripts were bought of him by Mr. Chester, and given to the library where they now are. Some of them are of sufficient interest to warrant a brief notice.

No. 16. Commentary of Shihâb ed-Dîn on the *Alfiya*. Paper, 17.5 × 13 cm., 17 gatherings of 5 sheets, 167 leaves, 17 lines ; sewed, and bound in red leather. Dated A. H. 894.

The work is known from Ḥajî Khalîfa, who in his catalogue of *Alfiya* commentaries (ed. Flügel, i. 407 ff.) mentions one on the grammatical structure (*I'râb*) of the *Alfiya*, by Shihâb ed-Dîn Aḥmed ben El Hosein [ben Ḥasan ben Raslân : v. Index, vol. vii., No. 8363] er-Ramlî ; † A. H. 844, = A. D. 1440-41. I have not found this work in any of the manuscript-catalogues of European libraries.

The author himself calls his work *تعليقة*, supplementary notes, on the expressions and grammatical structure of the *Alfiya*. It is not, like Ibn'Akîl or El-Ashmûnî, for example, a grammar in the form of a commentary on Ibn Mâlik's metrical rules, but a philological commentary on the Thousand Verses themselves. As principal sources from which the work is compiled the author names : 1. Abû Zeid 'Abd er-Raḥmân ben 'Alî el Makûdî [el Fâsî] († c. A. H. 800 = A. D. 1397-98), who wrote two commentaries on the *Alfiya*, the shorter of which is praised by Ḥajî Khalîfa (i. 409), as an elegant and useful book, paying attention equally to the doctrine and to the language of the text ; and 2. Moḥammed ben Aḥmed ben Jâbir el Hewârî, † A. H. 780 = A. D. 1378, whose commentary Ḥajî Khalîfa (i. 409) characterizes as useful to the beginner, though not free from errors, which were corrected by Soyûṭî in his critique *Tehrîr sharḥ el 'A'mâ wel-Beṣîr*.

The beginning of the Commentary is as follows :

بسم الله الرحمن الرحيم وما تؤنيقي إلا بالله عليه توكلت
واليه انيب الحمد لله رب العالمين وصلاته على سيدنا محمد
واله وصحبه اجمعين أما بعد وهذه تعليقة على الفاظ الفية
ابن مالك رحمه الله تعالى واعراب ما يحتاج اليه منها
من كلام المحقق ابي زيد عبد الرحمن بن علي المكدوي
ومن شرح ابي عبد الله محمد بن احمد بن جابر الهواري
الاندلسي المعروف بالعميان وغيرهما مع ما يسمح به الخاطر

من زيادة على ذلك وعلى الله الكريم اعتمادى واليه تفويضى
واستنادى واساله النفع به والحفظ من الخطاء بمنه وكرمه آمين

The subscription gives A. H. 840 as the date of the completion of the work.

No. 17 is a very fine copy of the Commentary on the Alfiya which goes under the name of El-Ashmûnî. Dr. King has written on the outer case (*ẓarf*) as follows; "Ashmoonee. The best and most complete exposition of Arabic grammar, and the most difficult." The manuscript is on Oriental paper, 20 × 15 cm.; 44 gatherings of 5 sheets; 424 leaves, of 21 lines; in neat Syrian or Egyptian hand. The copy is complete, but after the third *kurrâse* two gatherings on different paper and in a different hand (one of four, and the other of three sheets) replace the missing fourth gathering of the original and two leaves of the third. It is not dated. Scribbles on fol. 1a from readers or possessors of the manuscript give the years 1135 and 1177.

The beginning is :

بسم الله الرحمن الرحيم وصلى الله وسلم على سيدنا
محمّد وآله اما بعد حمد الله على ما منح من اسباب
البيان وفتح من ابواب التبيان .

The title of the book is given fol. 1b, line 12 :

وقد لقبته بمنهج المسالك الى الفية ابن مالك .

There are manuscripts of this grammar in Munich (*Arab. Handschr. d. k. Hof- u. Staatsbibliothek*, 1866, No. 724), and in the Escorial (Derenbourg, *Les manuscrits arabes de l'Escorial*, i. 9, No. 11). The former belonged to De Sacy (Cat. of his MSS., No. 107); it is of about the same size as the New York copy, 21.5 × 15 cm.; 280 fol., 26 lin., written in a North-African hand, dated A. H. 1122. The copy in the Escorial contains 272 leaves of 27 lines, in an Asiatic hand, and is without date. Ashmûnî has been printed, with the extensive supercommentary of eṣ-Ṣabbân,

حاشية الصبان على شرح الاشمونى على الفية ابن مالك فى
النكو

1. Bulak, 1273 (1856), 3 vols., 4to ;
2. Bulak, 1288, 4 vols., 8vo ;
3. Cairo, 1305, 4 vols., 4to ; O. B. II., No. 6052.

Also abridged :

تقرير - - محمّد الانببى على حاشية الصبان على
الاشمونى فى النكو

Bulak, 1288, 2 vols.

Comp. further : *Ibn Saïd, Anmerkungen zu Aschmûnî's Commentar zur Alfîya des Ibn Mâlik*. Tunis, 1290-98 (1873-81), 2 vols., 4to; and *Ismâil al Hâmidî, Superglosse zur Glosse des Muḥ. aṣ-Ṣabbân zum Komm. des Eṣmûnî*, Kairo, A. H. 1305, O. B. II., No. 6033.

Ḥajî Khalîfa i. 409 (ed. Flügel) describes a commentary on the Alfîya entitled **منهج المسالك الى الفية ابن مالك**, and beginning with the words **الحمد لله تعالى على ما منح من اسباب البيان الخ**,

which is beyond question identical with the work before us. The author, however, according to him, was Taḳî ed-Dîn Aḥmed ben Moḥammed ash-Shumunnî (**الشمنى**) — for the pronunciation see Soyûṭî in Flügel, H. Kh. vii. 614), †872=1467-68. Ḥajî Khalîfa mentions (i. 411) a commentary by Al-Oshmûnî (Nûr ed-Dîn 'Alî ibn Moḥammed, † c. 900=1494), but gives neither title nor opening words. It may perhaps be doubted whether he was himself acquainted with the work.

Dérenbourg, in the Catalogue referred to above, follows the authority of Ḥajî Khalîfa. That the grammar now goes under the name of Oshmûnî or Ashmûnî is due to a confusion of **الاشمونى** with **الشمنى**.

It is important to ask just how much support the manuscripts give to the common ascription. The Escorial codex has the name Ashmûnî in the title : **الاشمونى شرح الفية ابن مالك**, which, however, is not in the handwriting of the copyist, but in a later Maghribî hand. It has also on the lower edge of the volume the words : **منهج المسالك**

للأشمونى. The Munich copy, in the copyist's subscription at the end, fol. 279 b, l. 14, expressly names the author **الاشمونى الشافعى**. The New York copy had originally neither title nor subscription, but the lower edge of the volume is marked **شرح الفية ابن مالك للأشمونى**.

On fol. 1 a, a Maghribî hand has supplied a title, from which the name has been completely blotted out.

It is plain, therefore, that the manuscripts we know give no testimony in favor of el-Ashmûnî which can weigh against the plain statements of Ḥajî Khalîfa.

Prof. Moore also gave a brief description of a Hebrew manuscript in the library of Andover Theological Seminary, a collection of poetry, partly liturgical, partly non-liturgical, from southern Arabia. The MS. has supralinear vocalization, and is dated A. H. 1330.

7. On a lapislazuli disc bearing a cuneiform inscription; by Prof. D. G. Lyon, of Harvard University, Cambridge, Mass.

The history of discovery of this interesting object, now in my hands, is unknown to me; but the object itself must once have been among the treasures of some Babylonian temple. It is a beautiful blue stone, with gray spots: in shape, a disc one-eighth of an inch thick and one

and a half inches in diameter. One of the faces is inscribed with eight lines of cuneiform writing, the lines being separated from one another by deeply drawn traces. The form of the characters is antique, but this does not of necessity indicate high age, inasmuch as the scribes of the time of Nebuchadnezzar often employed very ancient forms instead of the simpler forms of the later Babylonian period.

Excepting parts of two lines, the inscription is clear, and reads in transcription and translation as follows :

<i>a - na</i>	Unto
<i>utu Nin - ib</i>	the god Adar,
<i>in-ni ša m Šarru-tik-mu</i>	the lord of Sharru-tik-mu
<i>i - na gi ma ru ut tiš</i>	
<i>aš - mi abnu uknî ib - bi</i>	<i>ašmi</i> of stone <i>uknî</i> bright
<i>u - ši - piš - ma</i>	he caused to be made and
<i>a-na ba-la-ši-šu</i>	for his life
<i>i-ki-iš</i>	he gave.

Omitting the obscure line 4, the sense of the inscription is this: 'Sharru-tikmu . . . has caused to be prepared and has given for his life *ašmi* of bright *uknû* stone unto Adar his lord.'

The language tells its own story. Sharru-tikmu (if this be the correct reading of the name) dedicates 'for his life' the inscribed object to Adar. 'For his life' is vague, and may have reference to a recovery from sickness, escape from danger, preservation from future danger, a lengthening of life, or to all of these combined. Some light is thrown on the subject by a comparison of this inscription with another on two statues of the god Nabu, now in the British Museum (I R. 35). This Nabu inscription consists of twelve long lines, seven of which are devoted to the titles of the god. He is called by such names as the "exalted protector," "the commander of the hosts of heaven and of earth," "without whom no counsel is decreed in heaven," "the merciful, the forgiving, to whom it is well to turn." The statues were presented to Nabu by the governor of the city Calah, for the life of the Assyrian king and queen, "for the sparing of his life, the lengthening of his days, the granting of his years, the peace of his house and his people, (and) for his not being sick." The verb expressing the dedication is the same as in the lapislazuli inscription, *ikiš*, written by the same ideogram *ša-ba* which in V R. 11. 3 is the equivalent of *kištu* 'an offering.' This verb is a favorite one in recording the making of presents to the gods (as Khorsabad 144, *u-ka-i-ša ki-ša-a-ti* 'I offered presents'; III R. 14. 29, *u-ka-a-i-š ki-ša-a-ti*; I R. 10. 60, *ana Ašur biliya a-kiš* 'unto Assur my lord I presented'); but it is also used of presents made by the gods to men, and by men to one another (V R. 2. 14).

The word *ašmi* in our inscription is of obscure meaning. One might suppose it to refer to the object on which the writing was made, and so to denote a disc. It is understood in this manner by Mr. T. G. Pinches, of the British Museum, who copied the inscription some months ago, and who has published line 5, which he translates thus: "a disc (or talisman) of brilliant lapislazuli" (S. A. Smith's *Keilschrifttexte Asur-*

banipals, 1889, iii. 97). But this rendering is made doubtful by an apparently recent experience of the stone. When it was found, the present thin plate carrying the inscription seems to have been one end of a larger piece of lapislazuli, from which it has been cut off. What the shape or use of the larger object was it would be impossible to say. In the document K. 646 (S. A. Smith, *Keilschrifttexte Asurbanipals*, iii.), an artist makes a crown for the god Anu; and in close connection there is also mention of making *ašmi* (in this case plural), which were then placed in the treasury of the temple of the god Assur. It is not unlikely that *ašmi* is an ideogram, the meaning of which we shall not be able to determine until other passages using it have been found.

The word rendered by Mr. Pinches 'lapislazuli' is *uknû*, gen. of *uknû*; and if the inscription has, as it seems, and as this scholar conjectures, reference to the stone on which it is carved, we are at last able to say definitely what the oft-mentioned *uknû* is. This word *uknû* (it may also be read *ugnu*, or *ugnu*) has given much trouble to interpreters, who have rendered it variously as "alabaster or marble" (Pognon, *Bavian*, p. 62; Delitzsch, *Paradies*, p. 108); "marble" (Lyon, *Sargon-texte*, p. 83); "a sort of jasper or onyx" (Lenormant, in T. S. B. A. vi. 342); "crystal" (Delitzsch, *Assyrische Lesestücke*, ed. 3, p. 36; *Assyrisches Wörterbuch*, p. 96; S. A. Smith, *Keilschrifttexte Asurbanipals*, i. 46, l. 28). Schrader is non-committal, and calls it simply "a variety of stone" (K. A. T.², 524). Strassmaier has collected in his *Alphabetisches Verzeichniss*, No. 2525, many passages where the word occurs, but does not give a definition. Notwithstanding such a variety of opinions, it seems that the meaning 'lapislazuli' suits all the passages in which the word is used as the name of a stone. The most elaborate treatment of the word is that of Prof. Friedrich Delitzsch, in his Assyrian lexicon, p. 95-101. Delitzsch reads *ugnû*, and regards the word as an adjective of relation from a substantive *ugnu*, not yet found in the literature. As adjective, he says, it means 'brilliant, bright,' perhaps particularly of a transparent brilliance, like clean, clear water. As substantive it is, he says, "a very valuable variety of stone, of bright, also transparent brilliance." After giving passages to illustrate these two uses of the word *uknû*, Delitzsch then proceeds to discuss the costliness of the stone, its uses, and the regions whence it came.

It seems probable that there was more than one word *uknû*; and of this Delitzsch does not take account in his discussion. He quotes the word *ug-ni-i* as applied to the beard of the moongod (p. 95), and translates "brilliant beard." Apart from the doubt just expressed regarding the transliteration of the word, the idea of a brilliant beard seems somewhat improbable. The colored Assyrian sculptures represent the beard always, I believe, as black. It is possible that *ugnâtu*, mentioned in a list of clothing (V R. 14. 11 d), may be from the same stem; but if so, the reference is more likely to the color of the garments than to their brilliance. Certainly, Delitzsch's suggestion that the garments or the material of which they were made were "brilliant, perhaps transparent" (*durchsichtig*) is hardly in keeping with the strict laws of propriety which obtained in Assyria.

That *uknû* as a stone was capable of receiving a polish is clear from the fact that it is sometimes called *ibbu* 'bright,' as in line 5 of the disc now under consideration ; but that it was transparent is by no means made out. Inasmuch as the ideogram for *uknû* is enlarged in a certain passage by the addition of the sign *a*, which often means water, Delitzsch considers that *uknû* is marked by "water-like clearness and transparency." This might be plausible, if we were certain that the sign *a* in the compound has any reference to water. But if *uknû* is lapislazuli, and not crystal, this interpretation is more than doubtful.

Uknû was used by the Babylonians and Assyrians for artistic and useful purposes, as for making cylinder seals, for adorning the crowns of the statues of deities, and for memorial tablets. The tablet on which Sargon wrote an account of the building of his new city Dursharrukin was unfortunately lost after its discovery by the French explorers, else the meaning of the word *uknû* might have been determined long since. In value, *uknû* seems to have ranked with gold among the Assyrians, as we know lapislazuli to have done in more recent times.

8. On an unpublished Nebuchadnezzar cylinder ; by Prof. Lyon.

This large fragment, which recently came into my hands, is 7 inches long, $3\frac{1}{2}$ inches in diameter at the middle, and $2\frac{1}{2}$ at one end. It is solid, and contained originally four columns of writing. The script is a mixture of the antique and the later Babylonian. The first column has been lost entirely. The second column had about 50 lines of writing, of which parts of 25 lines remain, the first being line 4 of the column. Though the connection is obscured by the damaged condition of the column, it is evident that some royal building operation is the subject of the narrative. There is mention of the foundation stone, of bitumen and bricks, of erecting the top.

Columns three and four measure 5 inches in length. The cylinder must therefore have been when complete about 10 inches long. Beginning with line 4 or 5, the third column, which had originally some 50 lines, contains now 36 lines and parts of lines. Here we have part of an enumeration of the regions over which Nebuchadnezzar ruled. These are the country of the Hittites, Sumer and Akkad, the districts within the upper sea and the lower sea. He also informs us that they (i. e. subject kings) brought great cedar trees from Lebanon (*La-ab-na-nim*) to Babylon for his royal buildings. These favors came to him by the decree of his god Marduk (*i-na a-ma-at ilu Marduk*).

The fourth column is almost entire, and contains 46 lines and parts of lines. There is here a further account of the king's restoration of some structure, though the name of the building is not preserved. Then follows the usual prayer to Marduk (asking for numerous offspring, a long dynasty, etc.), preceded apparently by a prayer to some other deity. The name of the king is distinctly preserved in the 12th line before the last. The two closing lines are ; [*li*]-*bu-u-a a-na da-ir-a-tim* [*ša-al*]-*ma-at ga-ga-di li-bi-i-lu* 'May my offspring forever rule the black headed (people).'

9. The Ashurnasirbal slabs belonging to the New York Historical Society ; by Prof. Morris Jastrow, Jr., of the University of Pennsylvania, Philadelphia.

With the exception of incidental references,¹ it does not appear that much notice has been taken of the alabaster slabs from the north-west palace at Nimrūd which have been in the possession of the New York Historical Society for over thirty years. In all, there are, as at present arranged in the basement of the Society's building (cor. of 2d ave. and 10th st., New York), twelve distinct pieces, each piece bearing the so-called "standard" inscription of Ashurnasirbal. In eight instances, the inscription is given in the complete form ; in the remaining four, in a variously abridged form. The manner in which these pieces came to their present rather curious resting-place is interestingly told by Henry Stevens, the late well-known bibliographer, in his *Recollections of Mr. James Lenox*². The slabs,³ which Mr. Layard left at Nimrūd because they were duplicates of such as he had already secured for the British Museum, were shipped to London in 1852, in the hope of securing a purchaser for them there. It is interesting to note that the late F. W. Williams, an American missionary, through whom the Ashurnasirbal slabs at Amherst, Yale, and Philadelphia⁴ were secured, made an attempt to induce the Smithsonian Institution to purchase the antiquities, but in vain. After the sculptures had lain for many months at the docks of the East India Company, in London, Mr. Stevens became their owner. In October, 1853, he shipped them to Boston, where they were placed on exhibition at the Athenæum until 1858, when the late Mr. Lenox purchased them of Mr. Stevens and presented them to the New York Historical Society.

The slabs are arranged along the four walls of a spacious but dimly-lighted basement-room, where their repose is but rarely disturbed by any visitor. Beginning with the one to the left of the entrance, they are in successive numeration as follows :

1. Winged human figure with basket and fruit (facing to the right).
2. Two slabs fitted together. The upper piece represents two human-headed figures kneeling before the sacred tree, with a second tree behind the figure to the left ; the lower piece, two eagle-headed figures standing upright and offering fruit before the tree, with a second tree also in the left-hand corner. The inscription is below the lower scene, and there is no doubt that the two formed originally one piece.

¹ S. Merrill, *Assyrian and Babylonian Monuments in America*, in *Bibl. Sacra*, 1875, pp. 320, 322, and 325 ; also abstract in *Proc. A. O. S.*, 1874, p. xcix. Merrill enumerates forty-two Ashurnasirbal slabs in this country. See Ward, *Proc. A. O. S. Oct.*, '71, p. xxxv ; also *Bibl. Sacra*, 1870, p. 184.

² London, 1886, pp. 118-127.

³ Stevens speaks of thirteen slabs, but two pieces (No. 2 of my enumeration below), evidently belonging together, have been placed within one frame.

⁴ Peters, *Sunday School Times*, May, 1886.

3. Winged human figure with basket and fruit, facing to the right. Tree on both sides of the figure.

4. Winged human figure with basket and fruit, standing before the tree. This figure faces to the left.

5. Eagle-headed and winged figure facing to the left. No tree.

6. Part of a wing and sacred tree. This is a continuation of No. 5, the wing completing the eagle-headed figure.

7. Winged human figure, facing right, with trees on both sides.

8. Winged human figure, facing left, with trees on both sides.

9. Winged attendant of king, facing left. No tree.

10. Winged attendant of king, facing right. No tree.

11. King, with sacrificial bowl and bow, followed by winged attendant.

12. Eagle-headed figure (erect), facing to the right, between two trees.

Taking them together, we find that the twelve pieces embrace four distinct groups or series :

A. Winged human figure, with basket and fruit, standing between two trees, and offering fruit. This class must again be sub-divided. In the first subdivision, the figure faces to the left ; in the second, to the right. Nos. 1, 3, and 7 belong to the former subdivision ; Nos. 4 and 8 to the latter. The two subdivisions form complementary groups, so that, properly speaking, the two together constitute the complete "pattern." The constant repetition of this "pattern" on the walls of Ashurnasirbal's palace reminds one of a modern wall-paper design.

B. Eagle-headed and winged figure, standing between two trees. To this belong Nos. 5, 6, and 12. From the representation in No. 12, in which the figure faces to the left, we may conclude that in the case of this class, likewise, the two figures facing one another constituted the complete group ; which would bring 2b within this class.

C. Two human-headed figures in a kneeling attitude, with tree in center and one on each side. To this belongs No. 2a.

D. Hunting-scene, representing the king followed by his attendant, and in the act of pouring a libation over the slaughtered animals, probably lions. Nos. 9, 10, and 11 belong to this class, but each was apparently the part of a distinct piece.

Assuming that the complementary groups belong together, we should have in the collection parts of at least three copies of class A, one of class B, one of C, and three of D.

The height of all the slabs is nearly the same, about 7 feet 5 inches, with the exception of No. 2, the upper part of which measures 3 feet, and the lower part about the same. The breadth varies from 3 ft. 5 in., to 6 ft. 9 in. The breadth of groups A and B would be approximately 10 feet ; of C, 8 feet ; while of D it is not possible to determine the full size. The trees are of two kinds : one, in which the branches are horizontal lines ; the other, in which they cross. To the former belong 2, 3, 4 ; to the latter, 6, 7, 8, and 12. There are further slight variations in the leaves of the trees. There are no traces of coloring on

any of the slabs, such as Jeremias observed on the lower part of the Ashurnasirbal slabs in the Royal Museum at Dresden.¹

Coming finally to the inscriptions, we note that Nos. 2, 3, 4, 7, 8, 9, 10, 11, and 12 give the standard text in its complete form, as found in Layard;² while Nos. 1, 5, and 6 have an abridged text, No. 1 breaking off with the word *u-tir* (Lay., l. 11), No. 5 with *uš-a-aš-kin* (Lay., l. 14),³ No. 6 with *ad-din* Lay., l. 19). While I have not yet been able to compare all the inscriptions with Layard's text, what examination I have made of them did not reveal any variants worthy of mention, and I feel quite safe in asserting that there are none.

In conclusion, we cannot help expressing a regret that these beautiful pieces of Assyrian art should be so completely hidden away from public view. While they may not be of any special value to the student and investigator, they furnish the public with some notion, at least, of the culture of ancient Assyria. It is to be hoped that at no distant day they will be exposed in a more accessible place than a basement. In a country so poor as yet in collections of antiquities, we cannot afford to bury out of sight specimens that are over 2700 years old.

10. On the Chaldean Astronomy; by Dr. Christopher Johnston, Jr., of Johns Hopkins University, Baltimore, Md.

The origin of Chaldean astronomy is to be sought in the Shamanistic religion of the Sumero-Akkadians.

Every star was believed to be the abode of a god or spirit, and events which succeeded certain celestial phenomena were attributed to the direct influence of the powers inhabiting the luminaries concerned in them. The effort to interpret the will of the gods by a careful study of the signs of the heavens led to the discovery of many important facts, and thus, as Alchemy was the parent of Chemistry, Astrology became the mother of Astronomy. The earliest astronomical works are compilations from the temple archives, recording the events which had been observed to follow every species of celestial phenomena, and might therefore be expected to follow similar combinations. The most celebrated of these compilations was Namar Bêli 'the illumination of Bel' or Ên Bêli 'the eye of Bel,' a work said to have been prepared for the library of Sargon of Agadé, who reigned about 3800 B. C., but, in all probability, a gradual accumulation, embodying data long subsequent to the reign of that monarch. It is doubtless this work that is referred to by Seneca when he speaks of "Berosus, qui Belum interpretatus est" (Nat. Quæst. III. 29).

¹ *Z. f. A.* i. 50. Of the Ashurnasirbal slabs in the British museum, only the species D, according to our enumeration, show any traces of coloring. (Brit. Mus., General Guide, 1888, p. 46.) A Yale slab contained such traces at the time of its arrival in this country.

² Layard, *Inscriptions in the Cuneiform characters*, pl. 1.

³ No. III. in the Dresden collection also breaks off at line 14 (*Z. f. A.* i. 49). The explanation which Jeremias offers for this abridgment is unsatisfactory. It is idle to seek for any other reason than the caprice of the workman.

With regard to the calendar there are two theories : 1. that the year was one of twelve months of thirty days each, with an intercalary month every six years ; and 2. that it was a lunar year of 354 days, corresponding to that of the Jews, who probably borrowed it from the Babylonians. The weight of evidence appears to be on the side of the latter theory.

In the earlier tablets the day is divided (at least for astronomical purposes) into six watches, three day-watches and three night-watches. In the later tablets, however, we find a division of the day into twelve *kaspu* or double hours, each *kaspu* being divided into sixty degrees or minutes. This mode of reckoning time is referred to by Herodotus, when he says (II. 109) that the Greeks learned the use of the dial and gnomon, and the division of the day into twelve parts, from the Babylonians.

The fixed stars were early grouped into constellations, and the motions of the planets were carefully studied.

Considerable attention was paid to eclipses. Many of those noted in the Namar Bêli, and in similar works, are described with such minuteness of detail as to leave no room for doubt that they are transcripts from actual observations. It is also certain that eclipses were predicted by the Chaldean astronomers, who had discovered the period of 223 lunations, in which the moon returns so nearly to the same position with regard to the sun and to her own node and perigee that eclipses occurring in one period will be repeated in the succeeding period. A number of dated eclipses are recorded in the cuneiform inscriptions, which have been verified by the aid of astronomy, and have rendered invaluable assistance in settling Babylonian and Assyrian chronology.

The astronomical tablets have been hitherto somewhat neglected, the attention of Assyriologists having been directed mainly toward the historical and grammatical texts. The tide, however, is beginning to turn, and many scholars are now taking up with ardor the study of these monuments of ancient science. The subject is one of considerable difficulty, as the astronomical texts are written in a highly ideographic style, and abound in obscure technical terms, generally of Akkadian origin. Much therefore remains to be done. The ample material now awaiting investigation must be thoroughly sifted and examined ; texts must be compared passage for passage, and word for word ; the astronomical allusions scattered here and there through the historical inscriptions must be gathered and carefully studied. When this has been done, we may confidently expect that Assyriology will add another to the splendid list of triumphs already achieved, unfold to us a new chapter in the history of science, and enable us to comprehend in its entirety the development and practical operation of the ancient system of Chaldean astronomy.

11. On Babylonian-Assyrian cylinder seals, by Rev. William Hayes Ward, of New York City.

The seal-cylinder had its origin in Southern Babylonia, and its use spread to Assyria, Persia, Syria, Phenicia, Cyprus, and even Egypt and Greece, each country adopting its own peculiar style of engraving, material, and shape. The use of the cylinder ceased about the beginning of the Christian era. Dr. King believes it to have had its origin in the use of the joint of a reed. Though this cannot be proved, the size and shape of the older cylinders make the hypothesis not improbable: these, namely, are concave longitudinally, while the later are plainly cylindrical, and of uniform diameter. The cylinder was worn, as found on skeletons at Mugheir, on the wrist—possibly also around the neck, attached by a cord. It was not hung on a swivel, but by a copper or silver wire, doubled so that the two ends might be bent over to hold it at one end of the cylinder, while the wire formed a loop at the other end through which to insert the string. Probably strings were generally used instead of wire, and many cylinders show marks of the wearing of the string. A number of specimens in the Metropolitan Museum have the copper wire still preserved, and one shows remains of the silver wire, while a number had been split from end to end by the oxidation of the copper wire. None of these are among the oldest; and it is probable that the archaic cylinders were hung by a cord or thong passed through them. In these the hole is too large to suggest a wire handle.

The cylinders are of many kinds of hard and soft stone. At first, after the conjectural reed, soft stone, like serpentine, would be used; and these are abundant, as is also the core of a shell; but hard stones, such as lapis lazuli, and the various quartzites, chalcedony, agate, jasper, carnelian, came very early into use. At a later period, from one to two thousand years B. C., hematite became the prevailing material for common cylinders, and about as many are formed of this as of all other materials together. The material was brought from the near serpentine hills, or from the mountains of Persia, or the Sinaitic peninsula; or it was taken from the cores of the chalcedonic pebbles that abound along the Euphrates valley.

The seals were not shaped by turning on a wheel, but by rubbing up and down a groove supplied with emery powder. The perforation was probably made by the revolution of a rod by means of a bow and string, or some similar rude device. For the hard stones emery powder must have been used. The artizan uniformly bored half through from one end, and then began at the other end. Of course the two holes do not exactly meet.

The surface of the cylinders, until a period six or eight centuries B. C., was engraved by hand—in the case of the harder stones, necessarily by a flake of corundum, diamond probably not being available. The later cylinders, especially those from the Syrian and the Hittite region, were engraved by the revolution of a drill, a disk, or a tube.

The older Babylonian cylinders are the largest, and are thicker in proportion to their length than the later ones. A standard proportion for those of the middle Babylonian period was of a diameter exactly half the length. A hematite cylinder much thicker than this is almost sure to be quite archaic, belonging to a period when hematite began to be used for cheap seals. The largest ancient serpentine cylinders will hardly exceed four centimeters in length and three in diameter. In some of the later specimens the ends are slightly convex.

The cylinders being used to authenticate documents, their impressions on dated tablets give us the data for their age. The entire cylinder was seldom rolled over a tablet, and the impression was often repeated. Later the cylinders came to have a talismanic value, and the inscriptions were engraved in the right direction, unreversed.

The designs on the cylinders vary with their origin and age. Among the characteristic ones on the more archaic Chaldean cylinders may be mentioned that, first recognized by George Smith, of Izdubar and Heabani fighting a wild buffalo and a lion. The later seals replace the buffalo with the bull, and in the latest Parthian period a zebu appears. Izdubar on the the oldest cylinders is perfectly naked, or has only a thong about his waist. The same design with the hero in profile, instead of front view, also appears. A second frequent archaic design is that of a seated god, sometimes with streams flowing from his shoulders, or his navel, or from vases by his shoulders, to whom is led a personage, generally human, sometimes with the body and legs of a bird. In the latter case he is pushed into the presence of the god as if unwilling. The group probably represents a soul, or a mythological character, brought for judgment before the god. Another design is of the Sun-god coming out of the gates of the East, and with his foot lifted on a mountain, or raising himself by his hands between two mountains. In the later Babylonian cylinders, the god has taken a conventional form, with his foot raised, but with no other accessories. Another occasional design is that of an agricultural god or goddess ornamented with wheat, and with a plow borne by an attendant or worshiper. Another represents one or more personages in a boat. This is not fully explained. Another gives us a god, perhaps Ramman, smiting down a kneeling victim. At a later period, perhaps 2000 to 1000 B. C., the hematite cylinders are very abundant, with conventional figures of deities, among which may be mentioned two goddesses, one naked, in front view, who is recognized as Zarpanit, and another in a long flounced dress, with both hands lifted, who is the wife of the Sun-god, or the feminine complement of other gods.

The Assyrian empire introduced some new designs, which contained elements probably partly Egyptian, and perhaps obtained through Egyptian intrusion across the Euphrates, or among the neighboring Hittites. We now first find the worship of the solar disk and the sacred tree; also the battle of Bel Merodach with the dragon Tiamat, who in the later Assyrian cylinders takes the form of a human-headed sphinx. There are also figures of the protecting winged deities, sometimes hawk-

headed, about the sacred tree; also what appear to be two planetary gods, perhaps Adar and Ishtar.

The Persian cylinders, often marked by the wide trousers and the castellated head-dress, show no great fertility of design, the more frequent being that of a hero fighting a rather graceful lion or ibex. The "Hittite" cylinders are generally wrought with the wheel, and crowded with emblems—fishes, flies, rabbits, goats—whose meaning is not clear. The more western cylinders from Syria show strong Egyptian influence, which comes through the Phenicians.

12. Report on the progress of Oriental science in America during 1888; by Dr. Cyrus Adler, of Johns Hopkins University, Baltimore, Md.

Dr. Adler stated that he had prepared a bibliography of Oriental literature for the year 1888, covering the work done by American scholars, whether in this country or abroad. It comprised all the work which could in any way be classed as Oriental, having about the same scope as the Oriental Society. From this bibliography an attempt was made to make a report on the progress of Oriental science in America during 1888. Much difficulty was experienced in the latter work, owing to the inaccessibility of many papers; and Dr. Adler therefore requested the members of the Society to assist him in the preparation of this bibliography and report, by furnishing not only the titles of papers, but brief abstracts or the papers themselves.

13. Traces of Christian ideas in the myths and customs of the civilized native races of America; by Rev. Stephen D. Peet, of Mendon, Ill.

Mr. Peet's paper discussed at some length the possibility of arriving at authentic and trustworthy results as to American conditions and beliefs anterior to European discovery and influence, and then pointed out certain items of apparent resemblance to be seen between original American and Christian ideas and practices.

A few other papers were presented, but no abstracts have been furnished for publication: thus—

On an Ethiopic psalter, by Prof. M. Jastrow, Jr.

Notes on the Syriac version of the Acts of the Apostles called the P'shittâ, by Prof. J. P. Taylor, of Andover, Mass.

An account of the Philadelphia Babylonian Expedition until his separation from it in January last, by Mr. J. D. Prince, of New York City.

After the usual vote of thanks to the American Academy of Arts and Sciences for the use of their rooms, the Society adjourned, to meet on October thirtieth in New York.